



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

chapter. This was a very wise proceeding, since not only are there differences in the wording of both classes of the headings, but those placed at the beginnings of the chapters undoubtedly claim greater authenticity. It is, however, questionable whether Dr. Cohn was well-advised to reproduce his abstracts from the Arabic text exactly as he found them in the MSS. without adding any diacritical points, not to speak of such luxuries as *Hamza* and *Tashdīd*. The omission of the two dots on the *ā* is not even carried through with consistency. In editions meant for European students it is at least advisable to adhere to the customary critical apparatus. For, if the editor of a text wishes to convey the author's pronunciation, transcription into Latin characters becomes necessary. Dr. Cohn has also omitted to translate the Arabic portions of his essay with the exceptions of a few passages and the above-mentioned headings. In the latter I would suggest a few corrections. P. 7, *وجوبها* does not mean *Bedeutung*, but "obligation"; *ibid.* *للملة الاسرائيلية* remains untranslated. P. 8 (ch. xi), read *للسا وللرجال*; and *ibid.* *الطما* stands for Heb. טמא, and refers to the unclean person. This is also the case p. ix, ll. 3 and 5, and in other places, and affects the translation of the corresponding passage on p. 41. In the same passage read *und dass* for *und wenn*, because the Arabic word is not *وإن*, but *وأن*. I omit minor slips in the same passage. P. 9 (ch. xxii), *في قتل النوس* does not refer to *Tödtung eines lebenden Wesens*, but to homicide. P. 10 (ch. xxix), *als Folge der Enthaltensamkeit* should be *durch Abhaltung derselben von jeglichem Genusse*, &c. *Ibid.* (ch. xxx) *الذبيح* is not *die Opfer*, but the animal slaughtered or prepared for sacrifice. P. 15, read *الوقاب* as also in Cod. L. The same is the case with *الفقير* p. 16; the word has only run together with the one written underneath.

The text of ch. x is otherwise treated with care, especially as regards the selection of the best reading. It is to be hoped that Dr. Cohn will continue to turn his attention to the much neglected Samaritan-Arabic literature, as it possesses an interest of its own.

H. HIRSCHFELD.

GOLLANCZ'S SYRIAC CHARMS.

A Selection of Charms from Syriac MSS., by the Rev. HERMANN GOLLANCZ, M.A. pp. 21.

MR. GOLLANCZ'S publication represents his contribution to the *Proceedings of the Oriental Congress* held in Paris in 1897. It consists

of a series of incantations and prayers taken from two Syriac MSS. in his possession. Although the essay is limited to a short introduction, and the reproduction of the Syriac texts and translation of the specimens selected by him, it gives a very good notion of the literary merit of the subject, and it is to be hoped that Mr. Gollancz will fulfil his promise of giving a complete edition of both MSS. with a full introduction and explanatory notes. It would be interesting to know, and also to compare them with similar formulas, e.g. the Mandaic incantations published last year by M. Pognon.

It is hardly surprising that a Jewish element is also to be found in these charms, e.g. (p. 13) "Gabriel (being) on his right, Michael on his left," which recalls the passage in the Jewish night prayer, as well as in the afternoon service of the Day of Atonement (German rite). The phrase was so popular among Jews that it found its way into Moslim tradition (see Geiger, *Was hat Muhammed*, &c., p. 13).

Mr. Gollancz's translation is distinguished by great correctness and fluency of language. There are only a few places where slight alterations might be made. I would suggest (p. 11 last paragr.): "accursed ones, sons of accursed (fathers), cruel ones, the sons of a cruel man (sing.)." P. 20 last line, the two names should be read *Jamblichos* and *Martelos*. With his sound knowledge of Syriac Mr. Gollancz is sure to make the most of this interesting and rather uncommon subject.

H. HIRSCHFELD.